/131 cont./

243 [251] other hand by means of the semicircularly curved sickle. In case the wheat is not sold immediately, the bundles of ears are tied together and stored under the house roof, above the fire area. Whereas the kernels are shelled off the maize ears by hand by the [237] women as needed, the wheat is threshed. For this purpose a cowhide is put on the floor, a bundle of wheat ears is held securely on the hide with one hand, and with the other hand the ears are beaten with a club until the grains are removed.

244 The other produce used in the diet is planted in the house garden, which likewise is used every year as long as the house is occupied. The yield is generally good because the Paez have learned from the colonists the importance of regular fertilization. Each harvested plot is carefully dug up again with the spade and strewed with the refuse from the house and the collected manure of the cows and horses. Human excrement is not used; it is "too ugly," Everyday, in addition, the kitchen refuse (maize and bean husks, banana peels, arracacha and yuca scraps), as well as the excrement /132/ of the guinea pigs (fits) kept in the kitchen, is scattered in the garden and tossed on the vegetable plots.

The most important garden plant is white cabbage (kólis). The women buy the small plants from a woman in the village who raises them from seed. The planting time is March, when the rainy season begins. Potatoes (kā'ka) are seldom planted. They are very small, have a yellow flesh, and are of poor quality. Sowing time is whenever one wishes. The men make a small hole with the digging stick and put one or two small potatoes in it and carefully cover up the hole again. After a month one can already hill them with the hands, and after four months, harvest them. To do this, the entire family digs them out with their [821] hands. Arracacha (ā's) may likewise be planted throughout the year, but yields the best harvest if it is planted with the full moon. In harvesting it a digging stick is used. Yuca (ānya) is seldom eaten, for the climate is too cold to grow it in Calderas. In the lower villages the ripening period is two years.

245 [262] A very important crop that plays a great role in the diet of the Paez is the banana, which was not native to America originally (Schweinfurt, pp. 504 f.). Two large groups are

/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an éšnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual com- [226] munal fishing at the weir during the dry season in February. The [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes. [101] Only the western bordering mountains of the Central Cordillera, [186] in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way. ● 821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

/269 cont./

778 and had their staff of office consecrated there. Today this no
756 longer takes place because of the lack of good shamans. The
623 shamans of today no longer have the intense visions that the
[787] earlier ones had, and that is why they are no longer so powerful magically. They are no longer able to speak with Thunder as simply as their predecessors did, and since they are weaker, it is believed that Thunder will kill them.

776 Thunder is generally described as small of stature and dressed like a Paez man with hat and black ruana. It is reported that he does not wear trousers, but exposes his sexual parts. He has with
[534] him, like a shaman, his tama, a fiber bag with medicines, and a
[532] musical instrument called "tíngalo" (triangle). It is not impossible that it is his picture, together with a Christian cross, that is incised in the gable post of a hut in the vicinity of the park of San Andrés, which represents a man with large, triangular-shaped sexual parts (Ill. 200 /see p. 288 /).

[756] /270/ Thunder is regarded by all the Paez as the greatest
[773] shaman and by the teyu as their master. In the folklore (see below /see pp. 215 ff./), he probably often has different names, such as Juan Tama, Llivan, Chauté, Juan Chiracol, but his characteristics stand out in them, no matter whether as sät (cacique) he is fighting the Pijao and defending his people, or that he will one day -- people are convinced -- again drive the hated whites
776 out of Tierradentro. He warns the Paez of an evil white person
● 821 who is coming to Tierradentro for a visit by a clap of thunder from
[783] a clear sky. When he thunders above a particular house, he is
[754] announcing that there is "pest" in it, and if he thunders first above the house of a nyic and then above one belonging to a teyu he is thereby announcing to a good shaman that he has just been bewitched.

776 A few stories also tell about the struggles of the shamans
787 against Thunder, for he once robbed the Paez of livestock and
756 people. But that was long ago, for today no one would dare undertake anything against Thunder. The Calderun shamans tell how the earlier teyu were in a position to speak with Thunder at any time and to get advice from him. Those of today are no

/272 cont./

776 being -- in the valley, too, near the village. He is a raging foe
[784] of everything dirty. A hunter who has not washed himself and his ruana before hunting or whose wife is in the menstruation hut at the time will be punished by him. He has the figure of a human being, sometimes that of a man, but sometimes, too, that of a woman or a child. Gĕlyómp, as well as tũs and ec̆, can give a
776 person pest so that he will die. One can catch pest by himself
783 everywhere and on all occasions, no matter whether he is awake or
753 asleep. The pest of the three spirits mentioned is primarily caused by stings that not only enter the body, but also the soul. In the spot where they have entered the body they leave punctures that are red in color in the case of gĕlyómp, blue in the case of tũs, and black in the case of ec̆. The sicknesses caused by gĕlyómp manifest themselves by general pain caused by the penetration of one of his hairs. This happens in the following manner: Someone is walking along a path and suddenly feels a stinging pain in his arm or some other part of his body, like the prick of a pin. Although
[755] he cannot discover a puncture, the pain remains. The person therefore goes to the teyu, and he is able to remove the cause of the pain by rubbing his herbs over the affected spot until he re-
[761] moves from it a black hair ten to 15 centimeters long. This hair is from the gĕlyómp, and if the shaman had not removed it, the one
[751] afflicted by it would have had to die. To a certain extent one can protect himself from the hairs of the mountain spirit if, when returning home from a walk over the mountains or a night's march, he passes a firebrand over the feet and body, in order to burn off any hair of the gĕlyómp that might have penetrated.

776 Tũs, the "rainbow," lives on the banks of watercourses and
753 especially at springs. There are many tũs, and, to be sure, wherever there is water. There are tũs as large as a snake, colored red and yellow, and others only the size of a finger. People recognize sicknesses /273/ of the tũs by the fact that the afflicted one is covered all over with pimples and has to scratch himself constantly.
[821] If it rains when the sun is shining, tũs goes from the bank of the river, where he lives, into the sky and from there back again to earth in a semicircle. The rainbow is especially dangerous for children.

/273 cont./

776 If it rains when the sun is shining, they may not leave the house,
753 for otherwise they become afflicted with head maladies. These
• 121 are not headaches, but wounds such as would be inflicted by a
[756] machete. The teyu, however, have remedies to make the rain-
[789] bow disappear, so that children may go outside again.

776 Eč, the third of the aforementioned causes of sickness and
(753) death, is the most unpleasant and the most dangerous, since eč
[761] kills the most people. Eč lives in the earth; no man has seen
[787] him, apart from a few shamans. They need not enter into the
earth, however, to see him; rather, eč himself comes if a teyu
[825] calls him. He looks like a human being. Eč is also the name
for fireflies, which are regarded as the messengers that he sends
out to bring "pest" to human beings. People therefore kill fire-
776 flies if they are able to catch them. Eč is not angry, however,
782 if the people kill his messengers, if only he always gets enough
offerings. For this reason people give eč a dram-glass full of
brandy from every bottle, that is, they pour this amount on the
ground; likewise eč gets his share of every animal killed (chicken,
756 pig, cow, etc.). People ask their teyu which parts of the animal
776 eč demands and which ones they should offer him. If people
782 killed and ate an animal without offering eč any of it, he would
[761] in return kill a child of this family. If the father then comes to
the teyu and asks why his child died, he -- who, of course, knows
that the man slaughtered a pig without giving eč anything -- tells
him that this is the punishment of eč. That very rarely happens,
however; rather, the man gives the shaman the parts of the ani-
mal desired by eč, for instance, the liver, entrails, or meat, and
he gives them to eč, bringing them at night to the place desired
[787] by him. Moreover, as a precaution people give eč herbs and
brandy as the shaman advises, in accordance with the signs which
he has received from eč.

774 If the penetration of pest into the body of a person is the
776 cause of an illness that may result in death, this unfortunate out-
753 come is all the more probable if one of the three spirits or a nyic
has stolen a human soul. I was given differing /274/ statements
about such a case: First of all, there are two words for soul, ũns

/302 cont./

539 Now, among the stars there is a special kind called pũsves, which could not endure Thunder. They plunged down from the sky into the lagoon in order to cleanse it. To annoy Thunder they had almost drained the lagoon. Thunder was very angry at this. /303/ In his rage he roared so dreadfully that he opened his mouth up to his ears and his whole tongue hung out. Then the pũsves became frightened and descended to the bottom of the lagoon where Thunder had his house and asked him why he roared so loudly. "Because of you, of course!" he replied. But then he asked the pũsves to forgive him because he needed the lagoon in order to live, and the stars then forgave him. But he had to promise not to roar so loudly any more. Then they gave him a remedy, whereupon his mouth grew together again into a small, normal aperture. [821] The stars then returned to the sky, where they still are. They differ from the other stars in that they move in the sky.

13. The Rolling Head

A man from Palma came to Calderas to visit a shaman. This visit lasted until two o'clock at night, at which time he left Calderas to return to Palma. On the road he came upon a stone on which lay a human head, probably that of a Pijao. First he saw only the teeth flash white in the darkness. Since the man from Palma had a staff with him, he knocked the head off the stone with the words, "why are you grinning here on the stone like an ear of maize?" The head fell down and rolled into a brook. The Palma man became frightened at this and ran on his way. But the head left the brook and hurried after the man, whistling constantly. The man ran faster and faster, and since the road was very steep, he was soon unable to run any longer. The man thereupon took tobacco in his hands and caught the head with his ruana and threw it in a wide arc back into the brook. He then hurried on until he came to a very tall tree which he climbed rapidly and hid in the topmost peak. Meanwhile the head left its brook bed by an underground passage and again followed the man, but since the latter was in the tree, the head could not see him and

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

fortunately the tree is being rapidly destroyed, either in the gathering of the wax or through clearing for cultivation.

RELIGION, CUSTOMS, SUPERSTITIONS

According to Rodriguez the Paez did not know of any religion. But this is diametrically opposed to Castillo's repeated mention of pagan rites still practised among his flock. Moreover, it is not reasonable to suppose that these Indians would have lived in close contact with the Kitšua, who were veritable sun-worshippers, without being influenced by their beliefs.

Itoki, the sun, was worshipped at special shrines built on the cut-off summits (*itoki finõ*) of high mountains. At certain dates, fixed by their priests (*dizi*) in accordance with their omens, they congregated at these places and for many consecutive days gave themselves up to chicha drinking and all the lubric manifestations provoked by drunkenness. On these occasions no blood relation was respected; nor was there any limit to adultery. Later, after the missionaries had undertaken their civilizing work, the Indians secretly continued these hideous practices; indeed, it is even asserted that they have not yet given them up completely, although they may not commit the excesses that were formerly attributed to them, as such would be contrary to their present ideal standards.

Dances played an important part in all the diversions of the Paez. They were of several kinds, varying with the occasion. Castillo mentions the *gwcii-kó*, money-begging dance (baile de pedir dinero), or *šita-ko* (sea-shell dance, baile de caracol), in which two sea-shells (bocinas), the one giving a low tone (bajon destemplado) and the other the treble, were played alternately for whole nights, remembering, "(a los cristianos) la noche de la prision de Nuestro Señor Jesucristo, i á los indios, la chicha, baile i maldades que ejecutan." Other dances of which we generally have no description were *ɨnza-kó*, the mouse dance; *ɨnɨi-kó*, the buzzard dance; *ɨtta-ko*, the puberty dance of females, to which allusion has already been made (page 314); *ɨtš-kobi-ko*, the dance of the phantom reed; *tɨl-kobi-ko*, the dance of the long reed, or war-dance; *la-ko* the new-house dance; *kimb-ko*,

5:Bernal Villa-20 E-5 (1952-1953) 1954 SC15 Paez SC15

/235 cont./

753 783 j) When there is no blowing of remedies while at the montañas, bogs, or lagoons.

k) When there is no blowing of remedies prior to cutting wood for bridges, sugar mills, and canoes.

l) When, at the inauguration of a rancho or house, the house ceremonies have not been performed.

ll) When the house has been built over a Pijao "huaca," or when they merely come across one while working the land.

m) When the traditional ceremonies are not performed upon harvesting a new clearing.

754 753 783 n) Through the machinations of the sorcerers. These kill the most people, for they not only send the pest to persons, but also to the entire community. On the other hand, they provoke /236/ the Ghost, Rainbow, and Echi to anger and also do sorcery at the request of jealous or vengeful persons. The sorcerers have unlimited power.

Hernández de Alba, speaking of illness, generalizes in these words:

"Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, [834] the person was considered responsible. These beliefs are still [121] in force today, and the Indians avoid the causes of sickness, [765] such as having sexual intercourse wit /sic/ a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglicting /sic/ to bathe after a burial or to purify a house where a death ocurred /sic/" /cited in English/ (7).

7. Hernández de Alba, Gr. 1946, p. 955. See also Pittier de Fábrega, H. 1907, p. 325.

/236 cont./

755 783 Since sicknesses have a magical origin, the treatments are also magical in character. "The cleansing" is indispensable in every treatment, with its attendant remedies and movements.

165 164 Symptoms of sicknesses. Among the sicknesses clearly identifiable by the natives are smallpox and whooping cough, given their characteristic symptoms. Some of the informants, not many, to be sure, state that their children died of such sicknesses.

165 761 776 On the whole, child mortality, which is rather high, is said to be caused by, in order of frequency and in generic terms, pest, Echi, and sorcery. The cases of death by the ghost and rainbow are few.

753 776 The symptomatologies given for the sicknesses are very vague and even confused with one another. The Echi, ghost, and rainbow sting, not really the body, but the soul, leaving hairs in the body that cause fevers and sharp pains at the spot where they are found. These hairs, when placed in the palm of the hand, move as if they were alive. They differ in color: the red ones are from Kallumb, the reddish blue ones from [755] the rainbow, and the black ones from Echi. The hairs are re- [783] moved by rubbing with remedies prior to the cleansing.

/237/ It is said that the sting of pallumb /sic/ causes heaviness, lack of appetite, pains in the head and body, fever, and even insanity.

753 776 ● 821 When the arco /literally "bow"/, called kitús, is referred to, it is nothing other than the rainbow, which comes out at any hour of the day, accompanied by a rainy drizzle, the "rainbow meow," which causes scabies (chande) in children [755] when it falls upon them; it is not harmful for adults. The curers, [789] and they alone, from their ranchos blow chewed remedies toward it, tobacco, chandur, flushamuanda, and yacuma [755] negua, in order to make it disappear quickly. Other people chew remedies, when they have them at hand, and rub them on their bodies. There is a general idea that the rainbow causes

/237 cont./

753 776 821 cramps in the body, and furthermore that sorcerers see it in the form of a turkey impelled to peck people.

It seems obvious that what the Indians call Echimbe (red Echi) or candelilla fina /thin glowworm/ is a firefly /luciérnaga/ somewhat difficult to capture and extremely fierce. They differentiate it perfectly well from the fire beetle /cocuyos (cucuyos)/. They say that it is an animal that God produced in order to harm the Christians. The curers call them and catch them in their Kachí, while other Indians, chewing coca, catch them anywhere and bring them to the curer to be buried. They believe that their fierceness is due to the fact that the souls of the Pijao are incarnated in them.

753 825 [755] [774] [829]

753 The symptoms of the sting of Echi are vague and imprecise and refer solely to bodily pains.

The symptoms of Pijao "dirt" are recognized by respiratory difficulties.

164 757 They differentiate perfectly well the venereal diseases, which seem to be quite widespread in the acculturated parcialidades. In Calderas they are said to have spread widely among both sexes, without respect to age, and to have been treated with copper sulphate, for the remedies of the Indians were of no use. In Santa Rosa antibiotics are used. A curer in that parcialidad maintains that those diseases were brought from La Plata by wandering women and that it befell him to treat two cases: one was serious and the patient died; the second, not very advanced, he treated with yukchacha, montaña barbasco, and fisa (bitopat or bodoquero). He administered the juice for six days and subjected the patient to a diet of chicken exclusively.

755 757 Remedies. The remedies used by the Paez curer are vegetal. As a rule they are prescribed in combination. Thus:

/238/ To clean away the ptans:

[783] Yacuma blanca, ul fiñi, fiundayuskei, shugues, chandur, guepeyuskey, chayuts.

/246 cont./

776 of remedies. In addition, some say that he has a long beard, does not wear trousers, shows his genitals, and carries a musical instrument called tíngalo (triangle).

*[756] He is a curer and teacher of all the Paez té eu; a protector of the nasa (people) and to some extent even their legislator. Sat (cacique) at the time of the Pijao, he defended them from their voracity and gave them good advice. He ordered that the staffs of command of the cabildo members be washed in the lagoon, abodes of Thunder, to prevent the pest from killing the people.

[823] Thunder is an immortal spirit. He is not seen. He is the guardian of gold and he kills those who dare to collect it. He 776 warns the people /247/ when an evil white is coming to visit 821 them by means of a very strong peal of thunder given when it 787 is not going to rain. If thunder strikes in front of a house, this indicates to the owner that he has the pest and that he should seek out a curer to cure him. If it thunders first at the sorcerer's house and immediately passes to that of the curer, it is a sign that the former is casting a spell on him.

* 756 776 When a patient requested the services of a curer from Santa Rosa, a torrential rain accompanied by thunder fell during the night. On the following day he told the patient that he had talked to Thunder, who had advised him not to treat him unless he brought him everything that he had requested.

The only being that Thunder fears is the devil. He knows more treatments than the Ghost.

* 756 776 787 A curer-sorceress from Santa Rosa says that Thunder, called Manuel José Tipo, had fallen in love with her. He gave her serenades with the tíngalo, which were more frequent when the sorceress swept the patio of her house. During the serenades he taught her the remedies. He was at the point of carrying her away to the lagoon, if she had not defended herself vigorously.

* /252 cont./
756 They are very tractable, friendly, and in our cultural
156 terms we would say that they have a marvelous gift for dealing
157 with people.

[836] When they grow old, they cease to perceive the signs.
[787] They believe that when a curer dies, his death is heralded
by thunder. They live in permanent tension to counter the
● [821] attacks of sorcerers. At the slightest symptom, they go to their
[763] kachí to divine and to take the appropriate precautions. They
eat little so as not to sleep at night; they do not suffer from
insomnia. They refrain from sexual relations and from ají
during their treatments.

[734] They attract the entire concern of the community when
epidemics occur. The true curers, those conscious of their
profession, are temperate, engrossed in the fight against sick-
ness, and of a kindly disposition. They inspire trust and do
not show egoism; they readily explain the secrets of their pro-
fession.

* 756 Competition among the Té eu. Some rivalry seems to
578 exist among the curers, and the natives even list the zones of
action of the curers. It is certain that a curer will boast of
having overpowered another in the latter's own area of practice.
A curer from Santa Rosa tells how he overpowered a colleague.

755 The informant went to give treatments to a white patient
* 756 at Alto de Atarraya. There he found another curer who was
578 giving remedies that were useless. The patient provided for
them very well, with abundant chicha and aguardiente. The
new arrival drank with care. His colleague had already eaten
the pork, but the patient was following /253/ him. The two
curers prepared to fight. The new curer took his tama and
his coca and at nine at night prepared to divine. His assisting
spirit told him that the other one had given false remedies.
Thus he had to learn the effective remedies. He discovered
that the harm had been done by a native servant girl, along with
some neighbors who did not like him. At once he called in
the cook in order to question her and make sure of what she had

7:Hemández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

Castillo mentions that they won— 175 771 776

shiped the sun, in whose honor they met and danced in places called "Itaqui-finó," i. e., the place where the sun revealed its mysteries; and that they venerated a kind of culture hero called Guequiau. It was he who instructed shamans (mohanes). [156]

This hero has a counterpart in the religious legend of Juan Tama, the Son of the Star. One day when the Morning Star shone very brightly, some Indians found a child in a gorge—ever since called the Gorge of the Star. This was Juan Tama.. They picked him up and entrusted him to a woman to nurse, but he nursed so much that her milk dried up. He was given to another woman, whom he also made very weak. They then said that he could not be nursed by a woman, and gave him food. After he grew up, he married the female chief of Huila, Doña María Mendiguagua, and became chief of all the Indians. He instructed people and explained to them how to keep the land for themselves and not mix with White people. He pronounced them invincible and summoned a chief from Pitayó, called Calambás, whom he appointed his manager. Calambás rebelled,[11] but was defeated by Juan Tama, who pardoned him on account of his bravery, and conferred on him and his heirs the right to rule the *Pdez* in Bitoncó. As death approached, Juan Tama went to the lake on the páramo of Moras and sank into the waters. He had come out of this place and returned to it, leaving no heirs.[12]

773 776

In the neighborhood of Bitoncó there is a rock with what appears to be human footprints. When the Indians pass it, they uncover their heads and say, "The Holy One came this way." Another remnant of the cult of Juan Tama is the custom that each member of the council spends one week at the shores of the lake before the end of his term to render an account to Juan Tama of his actions in office. Likewise, newly elected officers, as soon as they receive their staffs or insignia of authority, spend a week at the lake. They toss silver coins into it, wash their staffs, and pray for strength to rule well. This ceremony, performed with the greatest secrecy, is called the "curing of the staffs." Recently, however, the Indians have stopped "curing" their staffs in the lake, for they say that Juan Tama is angry, and whenever they approach the lake, it rains and storms badly.

776 823 [623] [621] [631] [821]

In the Guanacas section there was another sacred lagoon, called Tumbachí, which was recently drained because a snake that lived there attracted girls and kept them for a whole year, and then returned them when they were about to become mothers.

These tribes believed that the soul comes back to life.

775

Witchcraft was strongly developed among these Indians, who still believe in most of its practices, in spite of the catechization forced upon them by the missionaries. 754 177

[11] During the War of Independence, as well as in subsequent revolutions, the Indians of the family named Calambás distinguished themselves as warriors. [669]

[12] We are indebted to Father David González for this legend, told to him by an old Indian in Lame. [114]

7:Hernández de Alba E-5/(no date) 1948 SC15 Paez SC15
Moguex

754 upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

825 Animals possess the power to prognosticate evil. A document written in 1730 [11] tells that an Indian killed a rooster because he had 787 crowed before daybreak, and said, "Rooster, you are forecasting my 763 death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

825 Del Castillo says that the Indians will not strike white dogs, so that 775 they will not be bitten by them when they enter the future life.

776 The belief in spirits (kl'iumb) is quite general. Among these 753 spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituna," causes a rash to break [821] out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

776 They believe that the lagoon on the snowcapped peak, Huila, is [823] charmed, and that if they try to go near it wind and hail storms rise. [821] Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, [491] and bridge construction. When a bridge is built, two Indians beat [331] the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large [484] natural rock to assure a successful trip and to avoid angering the [782] spirit of the mountain.

[825] Sometimes these spiritual forces assume a bodily form, as in the [753] case of the fireflies, which bring diseases or which may be wrapped in [754] Santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the 782 most propitiated. The *Moguex* and the *Páez* ask their permission to 769 dance, and honor them in a special rite, which blends old beliefs with [775] new religious concepts. Thus, offerings are made to the souls during the first days o November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[11] Statement made by Javier de Orozco y Cuellar in a lawsuit by the Indians of Tobalma for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.